

/2 cont'd/

101 also repeatedly sent out numerous troops to suppress them. Miao
175 troops must have been sent there at various times during this period. Hence, it has been only about 500 years since the Miao migrated to Hainan. There are some additional primary sources which show that the Miao migrated from Kwangsi province. /3/ During my last field trip to the Miao area, I acquired the family register of a certain Lin family, in which there is the following statement:

●127 "This is a certified copy of the register of the family and its
101 branches in its native region. They settled in Hung-li village, in Szu-an Fu in Kwangsi-Fukien /sic/ province. The three brothers Lin Ming-hsiu, Lin Min-k'ai, and Lin Ming-yang built a house. They lived on the east side of the house facing southwest, which is auspicious. Ming-k'ai had four sons: Lin Te-chen, Lin Te-lung, Lin Te-sheng, and Lin Te-ch'ao. X-X had only one son, Lin Lao-chang, who was born at noon time; on the twenty-first day of the seventh month of the year of Keng-sheng. Lin Lao-chang had a son, Lin Sheng-yüan, who was born in the hour of ch'en /7 to 9 A.M./ on the fifteenth day of the third month in the year of Keng-wu."

At the same time I obtained another important document from the family of a Miao headman, which concerns the origin of the Miao. It is copied as follows:

"With the approval of the Heavenly Emperor,
While the world is in peace.

101 Our ancestors for generations have been the descendants of P'an.
175 The Prince and his followers of Peking entered Ch'i-hsien T'ung in the K'uai-chi Mountains after falling into adversity. They proliferated down to the time when our imperial ancestor P'an's descendants went out and settled down in every district. Emperor Ch'u-p'ing issued them a grant certificate to the law-abiding mountain people, permitting them to go at will to the deep recesses of the mountains where only birds had been living, from where they could look out over the clear mountains and make their living. Moreover, they were neither subject to Imperial taxation, nor forced labor, nor harassment by troops. They could cut wood in the forests and could use ferries without paying. The Chinese people were not allowed to

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620	Ya-nan	5 to 6	Ch'en
551	San-wei	4	Shih
162	Mao-shih	8	P'an
	Hsien-yün	8	Huang
	Nan-shu	5	Liao
	Ch'uang-wen	10	Kung
	Erh-shu	5	- -
	K'an-tsao	7	Shih
	Fan-shih	7	P'an

621 /11/ According to what Mr. Yang Tsung-yao, employed by the Pao-t'ing district government, told me, there were Miao t'uan /groups/ (each t'uan comprises a certain number of villages) and villages in Pao-t'ing district, as follows:

Chia-tung T'uan
 Ho-shui T'uan
 Nan-mou T'uan
 Chung-p'ing-tzū village
 Peng-ling village
 Kao-t'i village
 Ta-p'ing village
 Hsiao-mei village

634 The others in the other two districts, Lo-tung and Pai-sha, are now known.

161 What is the total Miao population in Hainan? At the present time there are no statistical data to contribute to our inquiry. As an alternative we shall attempt to find it by three different means.

• [127] First, we shall attempt to trace the original number of Miao troops who were moved there from Kwangsi. Wang Tso states in his Record of the Suppression of the Li Uprisings /see above/ that "the central army was commanded by Lieutenant Colonel Ma Ch'eng, who ordered 10,000 of the han-ta troops and Lang-t'u soldiers of Kwangtung and Kwangsi to attack the central stronghold." In his Memorial Concerning the Suppression of the Li Uprisings, Cheng T'ing-ku also says:

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175 "If we advance our troops, we must transfer the Lang-mu and raise
161 Ta-shou troops, and thus have several tens of thousands for re-
enforcements." If these "Han-ta troops," "Lang-t'u soldiers," and
the "Lang-mu," the "Ta-shou," etc., all were Miao troops, or if
Miao troops constituted a part of them, we may conclude that the
Miao troops who were repeatedly moved there could not have
numbered less /12/ than 10,000. Another important question is
whether these Miao troops brought their women along with them, or
whether it was only in a later period that they began to increase
175 prolifically through marrying the women of other groups in the Hainan
162 area? This is a very interesting question worthy of study. It is, of
course, closely related to the physical type of the present Miao people,
and it is also directly related to the question of the number of
original Miao immigrants. As far as I know, even at the present
[582] time, marriage among the Miao is still limited to their own group.
To marry members of other groups (such as the Chinese, Li, Ch'i,
Hsiao, and others) is forbidden. Thus it is very probable that the
Miao troops brought their women with them when they first came.
There might have been an equal number of women accompanying
161 the original 10,000 Miao troops. Hence, the number of earliest Miao
175 immigrants would have been over 10,000 at the very least.

[127] Secondly, we shall examine the numbers recorded in the local
annals. In the annals of Ch'iung-chou Prefecture, it is stated that
the Miao in Tan-chou consisted of "about 90 families living in ten
villages; including men and women they number less than a thousand."
Since they numbered "less than a thousand," we may suppose that
there were 500. An average village might consist of ten families
of five members each. According to the same source, there were
five Miao villages in Ch'iung-shan district. To use the same method
of statistical averages for measurement, the five villages might have
consisted of 50 families with 250 individuals. According to the
annals of Kan-en district, there were "several hundred Miao families"
in this particular district. Let us suppose that there were 500 families.
Using the same method of calculation, there might have been 50
villages with a total population of 2,500, not counting those who

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161 lived in Yai-chou. For purposes of clarification we have made the
175 following table:

District	Number of Villages	Number of Villages	Total Population
Tan-chou	10	100	500
Ch'iung-shan Hsien	5	50	250
Kan-en Hsien	50	500	2,500
Yai-chou			

/13/ Thus we can deduce a total population of several thousand. The Miao population in other areas /of Hainan Island/ is not included.

[63] (During the Ch'ing period, Hainan Island was divided into three chou and ten hsien /two types of districts/. Of these, only two hsien, Wen-ch'ang and Hui-t'ung, were purely Chinese.)

• [127] The third method is by examination of firsthand reports. According to the numbers furnished by Mr. Wang Fu-shou and Mr. Yang Tsung-yao, there are three Miao t'uan and 25 Miao villages within Pao-t'ing district. If we suppose that each t'uan consists of 30 villages (this is the average number in each t'uan in Pao-t'ing district), there should be 115 Miao villages in Pao-t'ing. If each village consists of ten families, there would be 1,150 families altogether. If each family has five members, the total Miao population in the Pao-t'ing area would be 5,750. If there are the same number of Miao in the other two districts, Lo-tung and Pai-sha, the total Miao population in Hainan at present would be three times the above number, or 17,250. (There is a statement on page 85 of the Hainan Tao Chih Annals of Hainan Island/, edited by Chen Ming-shu and others:

241 "The Miao people like to live in the mountains. Usually they burn
311 the mountain to clear the land for cultivation; afterward they move away again. It seems that they live in no permanent place. In such places as the vicinity of Feng-hsü t'ung of Tan-chou, Nan-mo t'ung of Lo-hui, the vicinity of Ssu-ho in Ting-an /hsien/, the four villages

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128 on behalf of the Preparatory Office of the National Central Museum, while Ling Shun-shêng was ill for three months. Only this spring were we able to give the revised manuscript the last reading, thus putting an end to the work.

The present report is long on description and short on comparative study, hence it is truthfully entitled "A Report on an Investigation." The first eight chapters were drafted by Ling Shun-shêng, and the three chapters on folklore, folk songs, and language as well as part of the chapter, "Magic and Religion," such as "Huan No Yüan," are the work of Ruey Yih-fu. After the first draft had been completed, we checked each other's sections, making additions. Therefore, we are mutually responsible for the quality of the writing.

[127] As to the contents of the book, the first two chapters dealing with history and geography and the sixth and seventh chapters on Miao officials and the t'un system of defense are largely based on historical records and documents. All other chapters are written entirely on the basis of material from investigations, carefully analyzed and discussed, for a faithful presentation. But, unfortunately, the specimens from the field have not as yet arrived in Yunnan; therefore the description of their crafts which must rely upon specimens had to be omitted. Also there are many places in the book where photographs of specimens and explanatory illustrations should have been added, but they were unavailable. It is hoped that these will be added in the second edition, and we again beg the readers' indulgence.

000 Research work in ethnology, according to the Englishman, Malinowski, more than in any other science depends upon the assistance of others. /3/ Our investigative work depended most upon the then divisional commander, Ch'en Yü-ch'iao (Chü-chen) of the army's newly organized Thirty-Fourth Division in western Hunan, who not only facilitated our work but received us royally, and to him we extend our gratitude. We are also grateful to Brigade Commander Tai Chi-t'ao, the head of the western Hunan Department of Village